

Suicide-1933

Coroner's Jury Verifies Suicide Statement Made By Wife Of Deceased

By AARON JEFFERSON

BEAUMONT.—Dr. R. A. Ferrand, local dentist, prominent in the social, fraternal, civic and business life of Beaumont, was found dead in his home at 1398 Gladys street, Sunday afternoon at 3:35 with a bullet through his head. Mrs. Ferrand was taken in charge by the police department, but after going to police headquarters and making a statement that the death was caused by suicide, she was released. The coroner's verdict rendered by Justice of the Peace W. G. Turner, substantiated Mrs. Ferrand's statement.

The untimely death of Dr. Ferrand was a shock to his many friends and the community. He appeared to be in good health and fine spirit when the writer interviewed him last Saturday seeking his endorsement and cooperation on a business project to soon be launched in the city.

Dr. Ferrand was born in Opelousas La., coming to Texas while quite a boy. He was a product of Wiley College, receiving his pre-medical course there, after which he was graduated from Meharry Medical College with the degree of D. D. S. He practiced his profession in Beaumont for the past twelve years.

The passing of Dr. Ferrand will be keenly felt by every avenue of Negro life in Beaumont. He was prominent in the Catholic Church and fraternity, exalted ruler in the Elks, a member of the Y. M. C. A., Medical, Dental and Pharmaceutical Association, president of the Appomattox Social Club, president of the Fleming Undertaking Company, and prominent in other civic, social, fraternal and business organizations.

The funeral services were held at the Blessed Sacrament Church Wednesday morning at 9 o'clock. Many beautiful floral offerings and numbers of letters and telegrams of condolence were received. The body was shipped to Opelousas, La., for burial with Fleming Fraternal Undertaking Company in charge.

He is survived by his widow, Mrs. Odilee Ferrand; father and mother.

Mr. and Mrs. Numa Ferrand; three sisters, and other relatives. Mrs. Ferrand was formerly Miss Odilee Glenn of Houston, where she is as well known as in Galveston. When news of her loss broke, many of her Houston friends came to Beaumont to be at her side. Officials are still investigating at press time.

ATTLEBORO, MASS.

SUN

FEB 17 1933

Aboard the Earth

All my life I have understood that negroes do not commit suicide; so when I learned the other day that a colored man had taken his life in our city, I called up the coroner and asked if the suicide were a full-blooded negro. The coroner answered in the affirmative and added that he had never known a negro to kill himself until the past year, during which time five of them in one community have deliberately destroyed themselves.

What does the foregoing situation indicate? Does it mean that conditions have reached the point where even the supposedly happy-go-lucky, easy-going negro can no longer endure them? Or does it mean that the negro, thrown more and more on his own resources since his emancipation, finds himself contemplating his responsibilities with more and more concern? Or does it mean that as the negro becomes more and more enlightened, more and more faced with the exactments of the white man's civilization to which he is not by nature and custom attuned, he is becoming more and more imbued with the idea that the game is not worth the candle? Or is it that the negro, naturally imitative, has copied from the white man the error of self-destruction?

Thinking is as dangerous as high voltage electricity. Thinking must be done as carefully as high

voltage electricity must be handled. The thinker who fools with thoughts he does not understand may tear himself up. Too much thinking directed toward the thinker is like too much electricity directed toward the person. It will kill him. We should turn our thoughts outward, not inward. It is all right to turn enough of our thoughts on ourselves to light ourselves up, so that we may see ourselves as we are, just as it is fine to use electricity for purposes of illumination.

But it is destructive to anyone to turn his thoughts on himself. Probably few persons ever took their own lives as the result of pondering that which lay outside of themselves.

Thinking too much about oneself will develop a self-centered state of mind that is not good. It sets up a condition of selfishness. It may turn into a state of self-pity, of brooding, of melancholia. A man can think so much about a wrong done him that he will shoot off another man's head about a dime. The self-thinker is likely to develop all sorts of ailments, physical, mental, spiritual, real and unreal.

The human being with his ability to analyze, is in a difficult position. He must think about himself enough to make himself straight, but not enough to make himself crooked. He must think about himself enough to make himself unselfish, but not enough to make himself selfish. He must think about himself enough to make himself an individual, yet not enough to make himself aloof. He must think enough about himself to look out for himself, yet not so much that he fails to look out for others.

Yes, the human being is in a difficult position. He is beset on every hand by trials, temptations and troubles. He has not only to watch himself, but to watch the rest of the world and if his foot slips, that is just too bad.

This is a stern world, and it teaches stern lessons. Yet, we are all expected to learn our lessons—white, black, yellow, red, brown—or we should not be here.

There is just one thing to do. We are here. We must make the best of it and the most of it; to do that, we must hang on, use such judgment as we have to the best of our ability, and be unwaveringly faithful until the logical, normal day of deliverance.

—W. W.

SUN

Hesterly, R. I.

FEB 23 1933

Aboard the Earth

By Wickes Wamboldt

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SUPERSTITIONS

Omens Still Govern a Lot Of Ozark Back-Woodsmen

For Instance, If Your Stray Hair Is Picked Up by a Bird, You'll Get a Headache; If Baby Has the Hives, Let Preacher Blow in Mouth.

BY PAUL T. WAYLAND.

Special to The Commercial Appeal.

CALICO ROCK, Ark., May 18.—In funeral and do not count the wagons the back-hills of the Ozarks there are in a funeral procession. Avoid meet-whole families who are governed to ing one if possible.

a large extent in what they do by If you find a shorse-shoe lying on signs or omens, and superstitions. the ground pick it up and hang it in They have been taught from genera-a conspicuous place. Such will bring tion to generation that the time to you good fortune. But never take plant corn is "when the moon is one down if you see it hanging in a public place because it will bring you right."

While this rule does not apply to bad luck. everybody it holds good in many in- A crowing hen is an omen of bad stances and the person who goes con-luck. For roosters to crow at dust- trary to such signs is in line for a is a sign of rain as is the call of the few "I told you so's" from a neigh-rain-crow.

If you would continue to get along Listen For Owl's Hoot. in first-class condition, according to Even though there may be a stormy the belief of some of the old timers, looking cloud in the west at bedtime, of the hills, then never carry ashes, if you hear a whip-poor-will over on out of the house on Friday. the mountain, or an owl hooting cut in the barn lot, there is no need to fear rain before morning.

Spit On Your Hook.

Always remember which side of the bed you enter at night and make on Sunday evening and the sun sets sure to come out in the morning by behind that bank it is a sign of rain the same route, otherwise you may before the following Saturday. If the be reminded sometime during the day sky in the east is rosy at dawn you that you "surely got up on the wrong may expect wet weather.

When you go fishing and the fish moon at night and a number of stars are within that circle, you can reckon the number of days until it will rain. If there are only two stars it will be two days until rain.

Don't allow a black cat to cross your path. Opening an umbrella in a house, or carryig a hoe, rake, or plow into a house; stepping over a broom, turning a chair around, and walking across the room with one shoe on and one off, all are indica-tions of misfortunes ahead.

If the nose itches it is a sign that someone is about to visit you; if the ears burn somebody is talking about you; if there are white spots or flakes in the finger nails, you are about to take a trip and will start when those spots grow to the end of the nail.

How to Stop Hurts.

If you lose a finger, toe, leg or arm, and, sometime during the months thereafter that member hurts you, then go to the spot where it is buried, dig it up and move it a bit. That is one of the strongest beliefs in the hills by some who have exper-rienced such for relief. They say they can feel the lost member as vividly as if it were actually attached to the body, and the pain was stopped only when the hurting part was "fixed" in the grave.

Never step over a grave and do not lean on the headstone thereto. Never wear a new dress or suit to a

tail and letting in some air.

If a house wife drops her dish rag it is a sign of company, or if she lets the bread burn it is evidence that the husband may come home angry.

If a lad or lass breaks a mullen, stalk in the direction of the other's home, and, if the broken stalk tries to rise up again, it is an indication that the other loves the one breaking the stalk.

If two lovers are walking down a path and one passes one side and the other on the opposite side of a tree or bush, there is danger of a violent quarrel.

To determine whether the one you love loves you this is a way some-times used in the hills: Wrap a string about a Bible tightly, attach a common door key to the string, let two persons hold onto the key one at each end while the Bible is suspend-ed in the air. Then one of the per-sons holding one end of the key re-peats the following scripture from the Book of Ruth:

The Bible's Test.

"And Ruth said: entreat me not to leave thee, or to return from fol-lowing after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

As the quotation is finished the name of the person loved is men-tioned. If the Bible turns while the Scripture is being quoted it is a sign your love is returned.

Another way to determine some-thing about the type of person you are to marry in this: "Go into the woods, find a flat rock, repeat a verse and then upturn that rock. Under it will be found a hair the color of your future wife of hus-band's hair.

Looking into a cistern on the first morning in May is a means of seeing the reflection of your future mate.

If the husband is a drunkard the wife might try feeding him scram-bled owl's eggs. If he sprains an ankle try rubbing it with vinegar. If the baby has hives, let the parson blow into its mouth.

If you start to town or elsewhere and forget something do not go back after it. Such is a sign not at all favorable and most anything might happen.

To set out a cedar tree is con-sidered a dangerous act on the part of the one planting it. It is said that when it grows large enough to shade a grave the person who planted it will die.

Girl is Sacrificed in Voodoo Rite in Africa

PORT OF SPAIN, Trinidad.

The sacrifice of a girl at a voodoo ceremony at Paramaribo had led to the seizure of a girl suspected of being a voodoo worshiper.

Miss Kilarvewille, daughter of the Nickerie plantation, was per-suaded by a voodoo worshiper to consult a "bush wizard" when doc-tors were unable to cure a baffling malady. She was taken to a jungle temple at midnight, but in-stead of attempting to cure her Voodoo cult slew her.

Searching friends found the body placed in a sitting posture A mixture of ground glass and honey had been placed in her mouth.

Ali Baba

In Philadelphia, Negress Maude Rob-erts gave \$60 to "Prince Ali Baba" for a "vanishing powder" so her sister could vanish from a Washington jail. had Prince Ali Baba (one Grant Reid) arrested when she failed to vanish.